A U M

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death.—*Hermes Trismegistos.*

A man winnows his neighbor's faults like chaff: his own he hides as a cheat the bad die from the gambler.—*Dhammapada, v. 252.*

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT

(Prefatory Note)

IN the February, 1920, number of the Magazine THEOSOPHY there will be commenced the publication of an authoritative history of the Theosophical Movement of the Nineteenth century, and thereafter instalments will be published each month until the conclusion of the work.

There exists nowhere such a collected and authentic recital. Yet, although a scant half century has elapsed since the foundation of The Theosophical Society at New York City, the work there begun has spread into all portions of the civilized world, until the word Theosophy is a familiar term to every educated mind. The teachings known under that name have been more or less investigated and adopted by millions, while its more earnest students who have accepted it as a complete and satisfactory explanation of all the problems of life, here and hereafter, are numbered by thousands in every country and of every race.

In an indirect but none the less powerful manner the teachings of Theosophy have profoundly affected the ideas and ideals of the race on the great questions of ethics, of morality, of religion, philosophy and science, so that today it may be truly said that there is nothing worthy of the consideration of the human mind that has not been leavened by the injection of Theosophical leaven. It is not too much, therefore, to affirm that the direct and indirect influence of Theosophy upon humanity in the course of a single generation has been greater than that of any other system ever promulgated, during as many centuries as the Theosophical Movement numbers

decades. And the Movement can as yet scarcely be said to have passed the stage of its germinal impulsion.

The record of the Theosophical Movement is scattered through thousands upon thousands of pages of books, magazines, newspapers, pamphlets and other documents. Many of these are extremely controversial in character, many inaccurate, many contradictory and confusing. The attempt to study, digest, collate and compare the immense literature of the subject is a monumental undertaking. The writers have spent more than thirty years in connection with the work of the Theosophical Movement, and their opportunities and facilities have been greater than most. Yet they know only too well the impossibility of doing anything like justice to the subject, or of affording satisfactory replies to all questions of the sincere student of its complexities. The very nature of the subject forbids. For Theosophy, the Theosophical Movement, and the real and true Theosophical Society have, each of them, an esoteric as well as an exoteric side, and the latter can never be fully grasped and understood but through the former.

Some of this hidden side can be touched upon, some documents referred to, some indications submitted, some deductions offered for the consideration of the reflective mind, but for by far the most important portion of the esoteric aspect the student must rely upon his own intuition: for the hidden side of Theosophy can only be arrived at through the hidden nature of the student himself.

Still another difficulty that confronts alike the writers and the sincere student is the fact that many of those who were active in the life-time of the original Theosophical Society are still living and now prominent, both in the public eye, and as leaders and exponents of the many existing and conflicting theosophical and occult societies that have sprung up in the past twenty-five years, since the disruption of the Parent society. All these antagonistic organizations have their devoted adherents, their own particular tenets and claims of pre-eminence and successorship. The situation exactly parallels that of the early centuries of Christianity. Rival pretensions to apostolic succession, to knowledge, to authority, and to the possession of the keys to the teachings of the Founders confront the inquirer. The danger is imminent that if a better knowledge and understanding of the real teachings of Theosophy, the real mission of the Theosophical Movement, and the real facts in connection with the history of the Parent Theosophical Society, are not made available for any one who may become interested, the fate that has long since overtaken Brahmanism, Buddhism and Christianity, will inevitably befall the great Message of H. P. Blavatsky.

For all the reasons expressed and implied, an accessible record of the facts, as accurate a survey of their significance and bearing on the present and on the future as possible, is of the utmost moment to all sincere students and to all earnest inquirers. Themselves members of none of the existing organizations, but profoundly convinced of the surpassing value of the noble philosophy of Theosophy,

the writers are moved to this attempt to aid the unimpeded flow of the great stream of the Theosophical Movement, not so much by any belief in their own especial ability as by the conviction that that flow is being impeded and corrupted by the sectarian partisanship and pretensions of the leading exponents of the existing societies. It is therefore addressed, not to any society or societies, but to all true Theosophists, whether members of any of the existing organizations or of none, and to all true inquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice and their own straight in the face.

Readers of this magazine are advised that we cannot guarantee to supply back numbers of the series, and it is therefore suggested that subscribers and others interested should not depend upon our being able to fill later requests for the full series. Only the regular editions of the magazine will be printed, plus any additional requirements from month to month. The series will run during the greater part of the ensuing two years. We respectfully invite our readers to call the attention of their friends and fellow-students of their acquaintance to this Notice.

EDITORS, THEOSOPHY.

MESSAGES FROM THE MASTERS

UNDER the title of *Letters From the Masters of the Wisdom,* Mrs. Besant's Theosophical Publishing House has issued a small volume containing a number of the Messages from the Masters of H. P. B. to various persons during the period from 1881 to 1888. There is a Foreword by Mrs. Besant, and there are Notes, mostly historical, by Mr. C. Jinarajadasa, who transcribed the Messages, some from originals at Adyar, and others from copies in the possession of various persons. Aside from the possible minor errors of transcription there is no doubt in our mind as to the genuineness of these particular Messages. The important portions of the contents of most of them were printed many years ago in the various Theosophical publications of the time. Those publications have been practically inaccessible to students for years, so this magazine began reprinting in 1912 their valuable contents, and this labor of love has been continued through all the intervening years and will go on. In this way many students have been helped in their studies and applications of the noble philosophy imparted by H. P. Blavatsky and William Q. Judge. Amongst other reprints THEOSOPHY has republished these old Messages from the Masters, and in its pages will be found numerous Messages either unknown to Mrs. Besant and Mr. Jinarajadasa, or, for reasons best known to themselves, not included by them in the volume under review.

Letter I of the volume was originally published in *Lucifer* for August, 1896. Letter XL, the last in the volume, is an extract of a single sentence, as follows: "You have still to learn that so long as there are three men worthy of our Lord's blessing in the T. S., it can never be destroyed." Mr. Jinarajadasa's Note 59, referring to this Message says, "I have not been able to trace the original letter in which this occurs, but it is reprinted in *The Theosophist,* November, 1907, p. 167. It seems passing strange to us that Mrs. Besant and Mr. Jinarajadasa should not be "able to trace the original letter in which this occurs," seeing the many claims made by them and on their behalf of Theosophical knowledge and Occult powers. Every old student who is at all familiar with history, theosophically speaking, and particularly every probationer, even, of the Second Section, should have been able to recognize and identify instantly this Letter. It was embodied in a *Memorandum,* issued by H. P. B. in the early part of 1890, and the circumstances of its receipt and its text were given by her. The same *Memorandum* contained very long extracts from another Message from the Master, and other matter of extreme importance. As the entire subject matter referred to things entirely at variance with Mrs. Besant's conduct from 1894 to the present time, it may very well be that she has forgotten the Source. Such things happen under Occult law. Certainly we know, at all events, that she once knew that which Mr. Jinarajadasa says he has been unable to trace.

What that subject matter was can be fairly well inferred by the thoughtful, even if unitiated Theosophist, familiar with the course of Theosophical history since 1881-1888, the dates of the Letters included in the volume. And it relates to the very matter contained in Letter XIX, from the Master K. H. to Col. Olcott, given in full in this volume—*the status and position of H. P. B. from the standpoint of the Masters.* Full extracts from this letter were published in *Lucifer* for October, 1888, their authenticity certified to by Col. Olcott. Still larger portions of the Letter were contained in a circular pamphlet sent out by H. P. B. at the same time "To Theosophists." Both the *Memorandum* and the Letter XIX were part of the cycle of events connected with the public *Notice* of the formation of the E. S. T. and the reincarnation under that name of the true Theosophical Society, on the one hand; and, on the other, the dark side of the cycle, with the Coulomb case, the S. P. R. Report, the desertion of H. P. B. publicly or privately by leading Theosophists, culminating in the savage accusations of Mabel Collins and Professor Eliot Coues on the good name and faith of H. P. B. and W. Q. J. The storm of 1889 within the Society presaged the cyclone of assaults in 1894-5 by Col. Olcott, Mrs. Besant, Mr. Sinnett and others on the Occult status of H. P. B. and the reputation of Mr. Judge.

We would respectfully suggest to earnest and sincere members of Mrs. Besant's Society for the sake of their Society, whose motto is, "there is no religion higher than Truth," that they should invite,

request, urge, demand if need be, of Mrs. Besant that she publish in full, *verbatim et literatim, first,* the letter from H. P. B. to Col. Olcott, dated April 11, 1885, the original of which is in her possession; *second,* the Report of a conversation between the Master and H. P. B. at the same period, the original of which is in her possession; *third,* the letter from H. P. B. to Mr. Judge, dated March 27, 1891, a copy of which is in her possession. All these are of the utmost importance to Theosophists at large, but particularly important to those sincere members of Mrs. Besant's Society who have been led to believe (a) that Col. Olcott spoke with knowledge and authority in regard to H. P. B.; (b) that Mrs. Besant's society is *the* theosophical society; (c) that Mrs. Besant is the "Successor" of H. P. B.

While we are on this subject it may, perhaps, be well to refer to another Message from the Masters not included in Mr. Jinarajadasa's compilation, but one we must assume to have been well-known to him, and which we *know* to have been well-known to Mrs. Besant. In March, 1895, Mr. Judge published in *The Path* "A Mahatma's Letter to Some Brahmins." This was a Message from the Master, writing through H. P. B., to the Prayag Branch of the T. S., at Allahabad, India, in 1881. Copies of the Message had been in circulation from hand to hand for many years and orthodox Brahmins of India were (and still are) very bitter over the Master's plain speaking in that Letter. Both Col. Olcott and Mrs. Besant had been stating privately that H. P. B. was a "medium," irresponsible, and the deliverer at times of "cooked" and bogus messages. To put a stop to these stabs in the dark at the memory and status of H. P. B., Mr. Judge published this Message, declared it genuine and invited Col. Olcott and Mrs. Besant to go on record publicly. Col. Olcott "stopped the presses" of *The Theosophist* to declare in a "Postscript" in the April number, 1895, that the message was fraudulent and H. P. B. a mere irresponsible medium. In *Lucifer* for May and July, 1895, Mrs. Besant says, "I do not regard the letter as genuine." Long afterwards, however, Mrs. Besant admitted the genuineness of the source and substance of this celebrated "Prayag Letter," in *The Theosophist* for January, 1909. And at the very time Olcott wrote his savage denunciation of H. P. B.'s good faith as the Messenger of the Masters, he not only had in his possession Letter XIX referred to above, but a direct letter from H. P. B., written in 1881, on the matter. This letter is in Mrs. Besant's possession.

But Mrs. Besant never in any way reproved either Col. Olcott or Mr. Sinnett for their calumnies and slanders in regard to H. P. B. and Mr. Judge. On the contrary she remained in full amity and accord with them theosophically, shared in their accusations, and has never since acknowledged her terrible mistake except in a round-about way, as above, and as in her conversation with Mr. H. W. Percival of New York. It was due to her, and Olcott, more than to any and all others, that H. P. B. and W. Q. J. remain to this day

belittled, obscured, defamed, before many Theosophists, and before the world as charlatans and forgers. Col. Olcott is dead, without ever having retracted his charges except in private to one person. Mrs. Besant is still living, but in the natural course with but a few years before her departure. She has never lacked in courage and sincerity, however great her mistakes and errors which have so many times laid her open to influences that have rendered her career so ruinous to the work of the true Theosophical Movement. She still has time and opportunity to use her powerful voice, her wide influence, her high courage and her great abilities to aid in the noble task of restoring before the world the true status of H. P. B. and W. Q. J True, this will necessarily involve the admission of her own inconsistencies and mistakes, but what of that? She has done it many times before, and what nobler course can be taken by the brave and sincere, even if mistaken and misguided Soul? "Arise, then, O Atlantean, and repair the mischief done so long ago!"

Every true student of Theosophy owes a debt alike to Mrs. Besant and to Mr. Jinarajadasa for bringing these Messages together in accessible and handy form. Who knows what it may lead to? The time is propitious, the necessity never greater, the opportunity, therefore, never so near, for Theosophists of every ilk and persuasion, high and low, to turn once again to the Message of the Masters, both the Message embodied in these "Letters," and that larger Message embodied in every line written, every work performed, every example set, by Masters, by H. P. B., by W. Q. J. Thus may we all become the better able to help and teach others, and all draw closer to the realization of the great First Object—"the formation of a nucleus of Universal Brotherhood without distinction of race, creed, sex or condition," among those who call themselves *Theosophists*.

FROM THE SECRET DOCTRINE*

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.

* From the Original Edition, Vol. I, p. 261; see Vol. I, pp. 281-282, Third Edition.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

"IN order to be the knower of All-Self *(tattwa-jynanam*—a knowledge of all the tattwas or forces) thou hast first of Self to be the knower." This is exactly what we are driving at; what W. Q. J. set forth in "Act for and as the Self." "The first lesson to learn"—and the hardest, as our minds are constituted.

The mind or "thinking principle" is a general term, meaning the power of thinking; but this power exercised partially, or restricted in direction, makes what is called "mind" among men—"bundles of perceptions,"—my mind, your mind, etc. So Patanjali says "A firm position assumed, with the end in view" is necessary, and this position is that of the Spirit in Man which is untouched by troubles, works, fruits of works or desires. All that you say is in this quotation and the right direction. I could not say it any better or as well.

It is well to keep in mind what W. Q. J. said: "Realization *comes* from *dwelling* upon the thing to be realized;" and the "dwelling" has to be done by the one who desires to "realize." Consciousness, Spirit, Life, are really synonymous terms; they express coexistence,—neither idea can be conceived of as apart from the others. Consciousness sees all, experiences all, makes all changes, *is* all; it is the One Reality, and although that most important factor (to use a word) in the world of differentiation, it appears the least Real because indefinable. It is like the power of Sight which sees all things but cannot see Itself; being universal, unchangeable and inexhaustible. Divide the Kosmos into the permanent and invisible; and the visible and invisible impermanent; thus we may hope to guide first the lower and terrestrial, and then the higher and cosmic. The whole story is contained in "That which is neither Light nor Darkness, Spirit nor Matter, but which is verily the Root and Container of these—That Thou Art."

If one were to attempt to write pages, they would be but reiterations. Does not the whole of life's purpose point to a *realization* of Unity in Diversity; seeing all things at once and as One, instead of separately and in detail? There are always the "pairs of opposites" in separative considerations; these are effects; the One Reality sees both as reflections; light and dark; if not seen, they do not exist.

"The nice old gentleman" who thought that Theosophy was largely a matter of belief, is like so many others who think them-

* From the letters of Robert Crosbie, here published for the first time.—EDITORS.

selves passing wise in lightly dismissing things beyond them as mere matters of belief. "Tomorrow" is a matter of belief from that point of view, but no one doubts the "morrow" because of "today" and "the days gone by," which are matters of knowledge. Theosophy can be tested out by present knowledge and proves itself with every test.

The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W. Q. J. had it *par excellence;* his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable and some will try for it, while others will be "too busy" about their petty affairs. Who knows what seeds are sown in common-place conversations?

An acquaintance with the hopes, aims, and general life of those we desire to help is desirable, and these are to be found only in contact and converse. Such bring us in touch with others and also emphasize the contrast and show the value of our philosophy in brighter colors; the pairs of opposites—with and without a philosophy of life.

I have read H's letter. The gist—as I read it—is, that he and his chums as named by him know what H. P. B. desires NOW. This is a large claim; it leaves the position just where and as you stated it, viz.—one of authority. H. P. B. well knew and we can say, "knows," that just such claims would be made. We know that they are made in several quarters. How is any one desirous of following in Their footsteps to know what They desire? Undoubtedly the only guide for such is to be found in Their records left for that very purpose. Different minds and dispositions will interpret these records in various ways peculiar to themselves, as is being done. The only guide is oneself—as H. very truly says,—but there must be an open mind, an eager intellect, an unveiled spiritual perception, to have true direction. This peculiar sentence in H's letter sounds like "cock-sureness": "If you are certain that we are wrong and you are right, that ends it." It is their position from the first; they practically say, "We know what H. P. B. desires to be done from day to day; we have found our Guru and are obeying Him. H. P. B.'s and W. Q. J.'s message was that They had found Their souls, and that the message was so that others could do likewise." To my mind this is not pointing to the "message," itself; nor does it take into consideration the nature of The Two who masqueraded in mortal garments; it only says, "WE KNOW." If this is not a demand for acquiescence, I don't know what is. They talk about taking Their writings as "authoritative"; well, they are, in the sense that They told us the way and laid down the lines that would be best to follow. As for myself, I bow to Their wisdom; I doubt it not. I and every other was thought of in the message and the directions They gave. It was and is not to be trimmed by interpretations, nor special mediums. It stands as Their message as it was left by Them, and no one has any right to change it. We WILL NOT;

let others do as they please; assume authority if they think well of it, but we reject every authority except that of our expanding spiritual perceptions, and we recognize and give our devotion to the cause of Theosophy, and are loyal unto death to the great Founders of the Movement. "They who undervalue Her *gift* and Her *creation,* have not imbibed the Teaching and cannot assimilate its benefits.

Is it not strange that H. denounces "authority" as applied to *Their* writings, yet puts it forward for *himself and his confreres?* This certainly is the way of confusion and of delusion, and the one followed by every claimant we know of. Strange that they cannot see the incongruity of their position.

It is a crooked world all tangled up with false actions born of false ideas of life. The present generation has a right to a presentation of truth; a few will benefit greatly—and all to some extent, but the time will come when the truth will prevail and all the more convincingly because of having stood through seas of error and rocks of determined opposition. Knowing this, we can confidently go on; patiently, yes, even cheerfully, for even those who flaunt the truth now will sometime come to know it; for these, too, we serve and wait.

May every blessing be yours.

SLEEP AND DREAMS*

THERE is something in each of us which enters the state called dreams, the state called sleep, and the state called death. No understanding whatever can be had of the states into which we pass and from which we emerge save under the idea that there is an ego, a thinker, a perceiver, a knower, an experiencer, who enters the states and re-emerges therefrom, and that this *Ego,* the real man, retains his integrity throughout them all.

We are more than any of the states we enter into, no matter how highly we may have considered any of those states. Even if we imagine that we have reached, or can reach, the highest state of intelligence and action—that which we call the divine—it is we who enter it. So we cannot come to an understanding of the states into which we go until we recognize that there is that in us which goes through them all; then we must try to understand what that something is, and in that endeavor we have to begin right where we now are; we cannot start from any other place or position than where we are at any time.

What do we find, then? That we are a *continuing identity.* We have passed through many changes from birth up to now, but our identity has not changed, no matter through what changes it

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* From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

may have passed, or may pass. When we get that point firmly fixed in our minds we will have reached the point of understanding that there is an immortal nature in each of us; that is divine in its essence, not subject to change, for It is changeless.

The dreaming state is one that we enter into just as we let go of the body, before we pass into the state of dreamless sleep; and on awakening is, again, the transitional state into which we return before resuming waking state in the body. We know that we have all the *senses* in dreams, although the body is quiescent, and the sense *organs* are not in use. We can see and feel, we hear, talk, and act, just as we do in waking state, without using the physical organs associated with those sensations and actions. This shows that we are conscious, alive, existent, although the body knows nothing. And we know further that our identity is not disturbed by entering dream-state; it is we ourselves, and none other who is experiencing that state.

Dreaming state is known to be a very short state in terms of waking state. It is known that we can dream and experience through what seems to represent a very long period of time in the dream, and the state last but a few seconds by the clock. There is a portion, by far the greater portion, of the "night's rest" which is only known to us (in waking state) as "dreamless sleep." This is only the slumber of the *body*. The body is then almost as if one had left it entirely. Yet the entity must be in contact somewhere, for he is existent all the time, and is conscious—the same identity. Were this not true we either would not awake, or on awakening there would be a new being altogether. Further than these ideas as to dream and sleep Western psychologists have not gone.

They do not know what was known ages ago, and what is known to some to-day, that the Ego, the man, the thinker, is more fully occupied, more his real self, during the dreamless slumber of the body than at any other time. So it was said that the day-time of the body is the night-time of the soul, and the night-time of the body is the day-time of the soul. Then the real man is most active, with the greatest degree of intelligence, but thinking and acting on another plane altogether, in a different state altogether, from any known to us in ordinary waking human existence.

We know nothing about sleep, although we say that we experience it. What we know is that we are getting sleepy—that is, that the body is growing exhausted—but sleeping never comes to us. We are awake in the day-time; we are conscious; we think. But our power to see and know when awake is applied almost exclusively to external things of a material kind, so that what we call knowledge—waking knowledge—is, practically, an application of all our powers to physical existence, and to that alone. When we sleep, what happens?

We know that during that interval the body is absolutely irresponsive in regard to anything that happens externally. We do not know or feel anything that happens to our friends. The most

frightful calamities may occur round about us, and we would know nothing about them until we resume control of the body. Yet, as just shown, we must have been alive, conscious, with an unchanged identity.

That brings our minds to the question as to why or how it is that we know nothing when awake of that activity on higher and altogether different planes during the deep sleep of the body.

We have within us in abeyance, but not forgotten, not inaccessible, all that knowledge. It is recorded, impacted, in our imperishable nature as truly as any record can possibly be made—everything that we have been through, every degree of experience, of knowledge, that we have ever acquired. When we sleep, that is, when the body sleeps, *we* go back to that fountain of knowledge that is within ourselves; and "wake up" in the morning none the wiser. How can it be that, possessing such knowledge, possessing the powers that belong to immortal Spirit, to divine Intelligence, we nevertheless cannot use them, are not even aware of their existence in us?

There is a law, known as Karma, the law of action and reaction, that whatsoever a man soweth, *that* shall he also reap. We have so thought and acted while in the body as to produce finally an instrument that is not in accord with our own real nature. We have put the power of our intelligence upon a consideration and use of material things—things that appertain to a lower state of being than our own,—and so have become involved in them. The brain that we use is responsive almost entirely to these lower ideas; so that when we return into it there is nothing in that brain that will take the slightest impression or record of those states of consciousness through which we have passed.

Then, if we are beings who have passed through higher states, how are we ever going to regain a knowledge of those possessions?

If we are told that we are divine in nature, not earthly; that we have an immense past; that we have planes of consciousness higher than this and powers of action on those planes—what does that do for us? What does that impart to us? What does that arouse in us? Does it not make us look at life from a different standpoint than the one we have hitherto been accustomed to take?

Everything that we do in life, every result that we experience, is governed by some attitude of mind which we hold in regard to life. If an atheist, let us say, or a materialist, who thinks that life began with this body and will end with it, then all our thoughts and acts will be on that basis. But if we change that idea, as we may, for the idea that we are immortal in essential nature, then that of itself begins to work a *transformation*.

It is not what we go through that counts; it is what we learn from it. It is knowledge, knowledge that we should desire; not comforts or station. We desire to know, for in knowing we perceive the right things to do, the right thoughts to hold. As we are thinking all the time, we are thinking either good or evil or in-

different thoughts; our actions are good, evil or indifferent according to our thoughts. Now, if we begin to think aright, we give direction to that Spiritual Force which is the very essence of our nature. Let a man think aright, let him think and act unselfishly, and just so surely as he does that he opens up the channels of his brain to a greater and greater perception and realization of his own nature. When he reaches a certain point he is able to perceive that whether the body is awake or asleep or dreaming, or whether the body has passed through the state called death—*there is no cessation for him.*

Suppose we were able to pass from waking to dreaming, from dreaming to sleeping, from sleeping to death, from death to re-birth in another body—and able to go through all these states and changes without a single break in memory; so that we could not only carry the memory intact from lower to higher states, but bring it through with us from higher to lower states, through every plane, and bring back the knowledge into this or another body—what would we be?

Then we would know just what we are. We would know the relation of this plane to every other. We could read the hearts of men. We could help them to take a greater and higher stand. We would no longer be deluded by the ideas which impel the majority of men. We would no longer struggle for place or position. We would struggle only for knowledge, for possessions of every kind in order that we might be the better able to help and teach others. We would sojourn with *Deity* all the time, whether in a body or out of it.

It is to arouse man to an understanding of his own nature and to the right use of his powers that Theosophy has been brought to him again, as it has been brought in period after period by Those who are greater than we are; Those who have passed through the same stages we are now passing through—our Elder Brothers, the Christs of all times, the Divine Incarnations. It is They who come to remind us of our own natures; to remind us and to arouse us to action, so that what we really are may be known to us and expressed by us here on this lowest physical plane, on which we are working out our destiny—a destiny made by ourselves; a destiny which can only be changed by ourselves; by the very power of that Spirit which we are.

No one can know anything for another. Each one has to know for himself. Each one has to do his own learning. The object of Theosophy is to teach man what he is, to show man what he is, and to present to him the necessity of his knowing for himself. No vicarious atonement, no vicarious transmission of knowledge, is possible. But the direction in which knowledge lies may be pointed out, the steps which will lead us in that direction may be shown. That only can be done by those who have passed that way before. That is exactly what is being done. It is the course of all Saviors of humanity. It is the doctrine of Krishna, of Buddha, of Jesus, no less than the doctrine of H. P. Blavatsky. The two doctrines

that the West is most urgently in need of are those of Karma and Reincarnation, the doctrines of hope and responsibility—the doctrine of responsibility, that whatever a man sows, that shall he also reap—the doctrine of hope, that whatever he is reaping, there never comes a time when he may not mend his ways.

The very fact of suffering is a blessing; Karma and Reincarnation show us that suffering is brought about by wrong thought and action; through our suffering we may be brought to a realization that it is not the way to do; so we learn through our suffering.

Life is one grand school of Being, and we have come to that stage where it is time for us to learn to understand the purpose of existence; to grasp our whole nature firmly; to use every means in our power in every direction, waking, dreaming, sleeping, or in any other state, to bring the whole of our nature into accord, so that our lower instrument may be in line and more and more fully reflect our divine inner nature.

PAX VOBISCUM

ALL greetings are sacramental phrases and have power when not uttered perfunctorily or hypocritically. Speech that is not from the heart is like a wax figure—a form without life—that is, a cheat and a deception, if taken for other than what it is, or offered as other than what it is.

"Pax vobiscum" was the sacramental phrase or greeting of the old monks to whomsoever they might encounter, comrade or stranger, friend or foe. "Peace be with you," they said, whether met with kindness or spurned with contumely.

"Om," says the Bhikkshu of the Orient, the true mendicant; not to men only, but to earth, air, the fire, the water and all things in nature, whether they be good or evil. "He who is in the sun, and he who is in the heart, He who is thou, I, he,—is one and the same." Thus might one render the auspicious benediction of the Sanskrit Word. "Let the Swara be OM, for Om is the swara," says the Commentary. *Swara* means breath, and in the minds of the old sages every thing in the changing universe, every motion of our consciousness, is a breathing, creative, preservative, or destructive, according to the feeling in the heart of the being who thus participates in the Great Breath.

"Be it done unto thee according to thy desire," was the sacramental phrase of Jesus of Nazareth. "Satisfy him," is the sacramental command or injunction of the Master to his disciples when they go forth to wrestle for the souls of men. "Be all things to all men," the Word of Saint Paul.

All these auspicious benedictions have one and the same motive, one and the same meaning behind them. For those who go forth

into the world to satisfy the souls of men and to receive in return for benediction, curses and crucifixion, both know what they do and what to expect, for they know that men know not what they do; therefore, "Father, forgive them."

We also would become in all things like unto Them. We also would have our presence or our action a benediction to all men and to ourselves. How is that to be achieved? Where is "the place of peace?" For unless we find it and dwell in it, how is it possible for our breathing to perfume with a benediction the desert of this life?

The place of peace is not in some other body, at some other time, in some other circumstances. To think thus is to believe that *peace* depends on conditions of one kind or another. Not so is the fact, whether we be Sir Launfal or the beggar. The place of peace is the place of the soul. And since we are all souls the place of peace is ever within, ever with us in all our wanderings to and fro. The mind turned inward upon the Soul, we are at once unaffected by any conditions of body, circumstance, sensation, or action. The place of peace is a state of being; a state possible to every man who walks this earth. "When the swara is seen to be Om, one becomes the Om and dwells therein, not as in an inn, but as one at rest in the home of all souls." And again, "Let the wanderer cease his wandering with the reflection, This also is verily That. Om, Tat, Sat. For when the transitory is no longer thought of as the eternal, when the changing is no longer desired to be changeless, when dreaming is no longer taken to be waking, then verily is the Awakening to the Self. That thou art."

Peace cannot be found in ignorance. Peace cannot be found in much learning. Peace cannot be found in the reflection, "this wealth I already have, and that object of my desire I shall obtain." Know that all is life, and all sense of possession makes of the soul a slave holder. In slavery there is no peace either for the slave-owner nor the Lives which he holds in bondage.

He who seeks the place of peace may find it in the reflection, I choose the Self of all that lives, for by him who chooses the Self under all forms and conditions, by him verily is that Self gained, for the Self chooses his form as its own. From life in the swara of destruction he passes to life in the swara of creation, and enmity ceases. From life in the swara of creation he passes to life in the swara of preservation, and there verily he finds great wealth, for he becomes participant in the Commonwealth of all souls of all men. From the swara of preservation, bestowing this great wealth in alms upon all souls in the sacramental breathing, he passes from the swara to the life in Om and finds rest. He becomes the Great Breath, and from the place of peace which verily is that OM which is uttered by all the sages—from the place of peace his breath goes forth, does its work, and returns to the Om.

Pax vobiscum.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XIII.

Q. Do beings in devachan *contact one another?*

A. There is no contact whatever among beings in the *devachanic* state; otherwise it would be an objective rather than a subjective existence. There would also be no possibility of the soul's experiencing the heavenly condition, were there contact with other beings, since such contact is the source of most of the troubles we have.

Q. Is not, then, devachan *a selfish state?*

A. It is not any more selfish than the earth-life, but it is the best kind of selfishness that we know. It is heaven considered from a point of view as persons, in accord with personal existence, but the energies worked out there are those concerned with such high ideals and aspirations as have been held in life, and perhaps hindered in expression. In *devachan,* when those principles which occasioned the hindrance to high aspirations are removed, then, as persons, we begin to work upon them. There is no obstruction; we go on functioning according to our ideas and feelings; we make our own place according to our desires.

Q. Then the personal view-point is not lost until rebirth?

A. The personality is not dropped until the Ego comes out of *devachan;* it is only then that the Ego resumes its own nature. The end of the *devachanic* period is the finish and completion of the personality.

In the case of a child dying before the Ego has been completely united with the physical body—before the age of six or seven years —there could not, of course, be any *devachan,* as it would in reality have been worked out after the previous life. Such an Ego retires into its own state, awaiting conditions for rebirth.

Q. What determines the length of one's stay in devachan?

A. Entities are kept in *devachan* by the very force of their blissful state; they have no incentive to come out of it; only when the force of their life's aspirations is exhausted, do they emerge from it. Such is the case with the generality of beings, but if an entity of strong and clean nature enters the state with the desire

to be of help on earth in a body, he may be aroused from his sleep to assume a body by those Adepts whose function it is to perform such services. These Adepts are beings free from all delusion and themselves not in the *devachanic* state, but able to act consciously on any and all planes of being. Hence they, and they alone, can come in actual contact with beings in *devachan.*

Q. Would you say that there is no contact with the real Ego in the devachanic *state, so far as this physical plane is concerned?*

A. The physical plane has no bearing whatever on the *devachanic* state, although, just as *kamaloka* is anywhere, *devachan* is anywhere. While we speak of coming and going to *devachan* as if it were a matter of space and distance, there might be *devachanic* beings right where we are now. But, not belonging to this plane, they do not disturb us and we do not disturb them. The constituents of the astral plane vary as do the constituents of our earth, and as do the other finer elements. The finer nature and element of *devachanic* bodies could be here without receiving any detriment, or receiving any of the coarser elements of the *kamalokic* plane.

Q. Surely, then, if we could raise ourselves to the devachanic *state, we could be with those loved ones who have gone?*

A. We should then be in the same state of vibration with them, and, undoubtedly, experience something of their bliss, as their happy dreams would include us. The strength of the bond of love cannot be limited. In our nightly passage into deep sleep, on the plane corresponding to their *devachan,* something of this occurs—the memory of which is brought back in dreams.

Q. Suppose two who loved each other beyond all else in life died within a short time of each other; could not they be in actual contact?

A. Two sympathetic souls will each work out their own *devachanic* sensations. Each would make the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse. What companionship could there be between purely subjective entities?

The matter of dying within a short time of each other has no relation to *devachan,* where the element of time plays no part; all sense of time is lost there. The death of one, of course, might weaken "the will to live" of the other yet on earth, and hasten his departure.

Q. But if devachanees *do not return to earth, as Mr. Judge states in the chapter, what is it, seen at* séances, *that is identified as the departed person?*

A. It is not the Ego; no materialized form is the form of the spirit claiming it. All such forms are merely electro-magnetic shapes—merely reflecting surfaces—modeled on images seen in the astral light, and built from material, drawn sometimes from *kamarupic* remains, and largely from the very vital forces of the medium and sitters present. *Séances,* it may be inferred, are full of danger to sitters, both physically and mentally.

Q. There seems to be a great revival of interest the past few

years along this line of "spirit" communication — some indirect, through mediums, and others direct, via the ouija-board. Is there likelihood of obtaining any knowledge in this direction?

A. Absolutely not. The psychology to be found in this chapter on *devachan* alone should show the folly of placing any reliance on "spirit" communications, direct or indirect. Present-day communications through mediums exhibit the same ignorance, the same lack of consistency and value as were common to the communications of the last quarter of the nineteenth century. We look in vain among them for any knowledge of principle and laws applicable to daily life; we look in vain for any *rationale* of continuous existence, apart from the physical body.

As for the so-called direct communications of the ouija-board, where, of course, the sitter *makes himself a passive medium* (the black and dangerous aspect of the practice), we have but to suggest to ourselves an analogy to bring home their absurdities. Supposing it were possible in exceptional cases for a waking person to communicate with a person who is dreaming, the report received would be nothing but the visions of the dreamer, and would convey no knowledge of the condition or experience of other dreamers. Those who have passed into the individual spiritual stage are beyond the reach of any mediums whatsoever, and those still in the personal astral stage had better be left undisturbed by nefarious meddlers. It is absolutely futile to endeavor to open up communication with "dreamers" in the hope of gaining knowledge of after death states.

Q. What provision would there be for those people who have no particular belief in regard to "heaven," no particular attachments to people or pursuits, but are naturally benevolent in a large way?

A. They would pass quickly through the *kamalokic* state into their heaven, where the formulation of abstract ideas and the consideration of general principles would fill their thought.

Q. Does the soul require this particular period for rest, or for assimilation?

A. The soul of the one who has been constantly experiencing in life, with no opportunity to assimilate, needs rest from his vicissitudes and freedom from opposition, such as *devachan* affords for the purpose of assimilation. But it is not necessary for everyone to have a *devachan*. Some can assimilate their experiences right here, and that is the better way. In fact, one who does not desire rest, but rather to work in the world for his fellow-men, could not have a *devachan*. He finds his rest in his work, and the more modes of work he undertakes, the more rest he gets.

Q. The place of power, then, is the physical body?

A. The place of power is absolutely within our reach now. After we have stopped the physical body, the old personal machine still goes on. First the bad is strained off, as it were, and then we have the good. When that good is exhausted, we come back to physical life again. In *devachan* we are limited to the one state; in physical life we can be in any of the heavens or hells.

Q. When we go to sleep at night, we go into deeper states—

the states of our real being. Why, then, should we need to go into the devachanic *state on the death of the body?*

A. Every night we go, as well as into our real being, through the intermediate states of *kamaloka* and *devachan,* in an intensified degree. It is an intermission for the Ego from earthly perceptions, but nevertheless the Ego is still connected with earth-life and the physical body. The effort during physical life is that of the Ego. The progress gained is the harvest of the Ego. It is in earth-life he establishes his chain of causes. The personality is merely the field in which the Ego works. During life, there is an intermittent coming and going through the states of sleep for the Ego, but on the death of the body, there is a long period which represents a general cleaning up, so to say, of all the personal states of the life last lived, and a limitation to effect states. The personal thoughts have to be worked out, and not until *devachan* is exhausted does the Ego again enter into its own state and know what is to come from what has been. In life, every night he enters that spiritual state, his own true nature. Connection between Lower and Higher Manas must be made during life in a body; it can not be made at any other time. After death, it is only the effects naturally ensuing from the life last lived that must be worked out to their residuum, and in these the Ego is detained from his own true nature, which, however, before returning to earth-life, he resumes for a time.

Q. What is meant by resuming "his own true nature" during deep sleep?

A. "His own true nature" is the spiritual, divine nature, which includes all the experience and faculties and knowledge of all the past. This is the nature of the "perfected" man, for whom there is no breakage of consciousness from plane to plane, to whom his true nature is the ever-present reality. For us, while consciousness is operative all the time and in different ways, we identify ourselves with the vehicle or instrument of each state, and do not *consciously* pass from one to another.

Q. In coming out of devachan, *is it the previous existence which provides conditions for a new birth?*

A. Not necessarily. The predominating effect of the Karma of any given life into which we may enter may be drawn from half a dozen previous lives, whereof the Karma had not been expended.

Q. Do the skandhas *last over more than one incarnation?*

A. They are whatever they may have been made from one incarnation to another, and belong always to the plane of incarnation. They are the consummation and the essence of all the tendencies. Some of the tendencies which we have acquired in past existences may not have had an opportunity to expend themselves, but we have them. Wherever there is evil, or tendency to evil of any kind in the race, every human being in the race possesses the germs of those evils, and needs only the conditions to make them sprout. If we are clear-eyed enough to see the nature of these things, we can prevent the conditions for sprouting.

LE PHARE DE L'INCONNU*

(Concluded)

V.

"THE disciples (Lanous) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist)" etc.—(Catechism of the *Gupta-Vidya).*

The ignorant would laugh if they were told that in the Occult sciences, the alchemist can be useful to the philologist and *vice versa.* They would understand the matter better, perhaps, if they were told that by this substantive (grammarian or philologist), we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term "philologist" means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray, from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary bundle of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group, should be left to an expert,—to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for every one; it warms the ignorant as well as the astronomers. As to the hypotheses about our luminary, its constitution and nature,—their name is *legion.* Not one of these hypotheses contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories more than to anything else in this world below that the lines of Malherbe are applicable:

. . . Et rose, elle a vècu ce que vivent les roses,
L'espace d'un matin.

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analysed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. For instance, in the evolution and phantasmagorical transformations of the sun spots,—Nasmyth's theory at the present moment,—Sir John Her-

* This translation of an article by H. P. Blavatsky, first published in *La Revue Theosophique,* is reprinted from *The Theosophist* for September, 1889.

schell began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. William Herschell, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschell, that the solar globe was nothing but a beautiful metaphor, a *maya*—thus announcing an occult axiom. The sun spots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for plantetary spirits, solar mortals, columns of volcanic smoke (engendered, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree, ("willow leaf theory"). At the present day the sun is degraded. According to men of science it is nothing but a gigantic coal, still aglow, but prepared to go out in the grate of our solar system.

Even so with the speculations published by Fellows of the Theosophical Society, when the authors of these, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, Theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where materialists finish theirs.

"It is then metaphysics that you offer us!" it may be objected, "Why not say so at once?"

No, it is not metaphysics, as that term is generally understood, although it plays that part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and Leibnitz—as proved by his monads—is above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless this balloon, however much better it may be than the pumpkin, is too artificial to serve as a vehicle for the truth of the occult sciences. The latter is, perhaps, a goddess too freely uncovered to suit the taste of our savants, so modest. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses to discover that true nature.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double terms, *meta*-metaphysics, *meta*-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected, unless by those terms is signified the φωτός of Iamblicus, or the ecstatic illumination, the ἀγωγὴ μαυτεία of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of the reason upon the terrestrial plane, like that of our five senses, should receive the imprimatur of the sixth and seventh senses of the divine ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its "reports," we behold the apotheoses of its self-styled progress, of its great discoveries,—more than one of which, while enriching the more a small number of those already wealthy, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian school, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist, Mr. William Crookes.* In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his researches into *protyle,* or primordial matter.[1]

VI.

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the Occultists or the Theosophists of the "inner group" study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* been never even approximately understood, but even the name *Theosophy* has been disfigured. The definitions thereof which are given in dictionaries and encyclopædias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy* assures his readers that it is a "direct connection or communication with God and superior spirits;" and, further on, that it is "the attainment of *superhuman* and *supernatural* knowledge

* Member of the Executive Council of the London Lodge of the Theosophical Society, and President of the Chemical Society of Great Britain.

[1] The homogeneous, non-differentiated element which he calls *meta-element.*

and powers by *physical processes* (!?) as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers." This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a crazy brain into one of the calibre of Newton's, and to develop in it a genius for mathematics by riding five miles every day upon a wooden horse.

Theosophy is synonymous with *Gnanâ-Vidya,* and with the *Brahmâ-Vidya** of the Hindus, and again with the *Dzyan* of the trans-Himalayan adepts, the science of the *true* Raj-Yogas, who are much more accessible than one thinks. This science has many schools in the East. But its offshoots are still more numerous, each one having ended by separating itself from the parent stem,—the true Archaic Wisdom,—and varying in its form.

But, while these forms varied, departing further with each generation from the light of truth, the basis of initiatory truths remained always the same. The symbols used to express the same idea may differ, but in their hidden sense they always do express the same idea. Ragon, the most erudite mason of all the "Widow's sons," has said the same. There exists a sacerdotal language, the "mystery language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon "to build or found a town" meant the same thing as to "found a religion:" therefore, that phrase when it occurs in Homer is equivalent to the expression in the Brahmanas, to distribute the "Soma juice." It means, "to found an esoteric school," not "a religion" as Ragon pretends. Was he mistaken? We do not think so. But as a Theosophist belonging to the esoteric section dare not tell to an ordinary member of the Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his pupils. Still, it is certain that he had made at least an elementary study of "THE MYSTERY LANGUAGE."

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru;* to succeed by oneself needs more than genius: it demands inspiration like that of Ammonius Saccas. Encouraged in the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the synagogue and of the academy, and adored by the Gentiles, "he learned the *language of the mysteries* by teaching the common origin of all religions, and a common religion." To do this, he had only to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the

* The meaning of word *Vidya* can only be rendered by the Greek term *Gnosis,* the knowledge of hidden and spiritual things; or again, the knowledge of Brahm, that is to say, of the God that contains all the gods.

great Nazarene was to restore the sublime science of ancient wisdom in all its primitive integrity? We think as did Ammonius. The biblical narrations and the histories of the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore the allegories,—Jewish as well as Pagan,—contain all the truths that can only be understood by him who knows the mystical language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder,* of New York:

"The root idea of the Neo-Platonists was the existence of one only and supreme Essence. This was the Diu, or 'Lord of the Heavens' of the Aryan nations, identical with the Ιαω *(Iao)* of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuiseo* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*—(non-Being), the *Facit*, one and supreme. It is from it that all other beings proceeded *by emanation*. The moderns have, it seems, substituted for this their theory of *evolution*. Perchance some day a wiser man than they will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of some particular mystical signification attached to the numerical value of the letters employed in their orthography."

This *numerical* signification is one of the branches of the *mystery language*, or the ancient sacerdotal language. This was taught in the "Lesser Mysteries," but the language itself was reserved for the high initiates alone. The candidate must have come victorious out of the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, obliged his disciples to take an oath never to divulge the higher doctrines to any one to whom the preliminary ones had not already been imparted, and who, therefore, was not ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke "in similes" (or parables) "because to you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given. . . . because in seeing they see not, and in hearing they hear not, neither do they understand."

Therefore the "similes" employed by Jesus were part of the "language of the mysteries," the sacerdotal tongue of the initiates. Rome has lost the key to it: by rejecting theosophy and pronouncing her anathema against the occult sciences,—she loses it for ever.

H. P. Blavatsky.

[*Translated from La Revue Theosophique.*]

* The first Vice-President of the Theosophical Society when it was founded.

WHAT WAS HER OBJECT?

H. P. BLAVATSKY appeared publicly before the world from 1875 to 1891. Both during her career and subsequently to the present hour a great storm has raged around her and her mission.

Whatever anyone has thought or may think of her there can be no controversy over the statement that she was and that she loosed in the world a tremendous force—good or evil. That force does not lessen with the passing years. A score, yes, a hundred times, men thought that she was dead and buried while yet alive, covered with dishonor, obloquy and scorn. To-day, more than a quarter of a century after her physical death, she being dead yet speaketh with an ever-growing power. She has affected, and is still affecting not hundreds, not thousands, not millions, but the whole mind of the race. For the leaven she cast into the race is still in ferment. No woman in all recorded history, no man since the time of Jesus of Nazareth, has been such a potent moral and mental factor, produced such a genuine and wide-spread spiritual upheaval and unrest as can be directly and indirectly traced to the life and writings of H. P. B.

What was her object?

Suppose we turn from what her enemies have said of her, from what her partisans have said of her, from what those who assume or presume to speak in her name have said of her, and consider what she herself has said of her object.

Her first statement may be found in *Isis Unveiled* published in 1877. In the Preface to the first volume of that work she said:

> The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.
>
> Is it too much to believe that man should be developing new sensibilities and a closer relation with nature?
>
> When, years ago, we first travelled over the East, two saddening and ever-recurring questions oppressed our thoughts: *Where, Who, What is* GOD? Who ever saw the *immortal* SPIRIT of *man,* so as to be able to assure himself of man's immortality?
>
> Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.
>
> Our work, then, is a plea for the recognition of the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.

Isis Unveiled was dedicated by her to the Theosophical Society, whose foundation she inspired in 1875, two years before Isis was published. The Objects of that Society were hers, and they were definitely expressed as follows:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
3. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Her next great work was the *Secret Doctrine,* published in 1888. In the Preface and Introductory to that work she thus stated her object:

> To show that Nature is not a "fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.
>
> The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

In the *Voice of the Silence,* published in 1889, she sets forth the true conception of duty and the true path to the acquisition of the Secret Doctrine of the Wisdom Religion:

> To live to benefit mankind is the first step; to practice the six and ten golden virtues is the second.

In her last public message, that to the American Theosophists in 1891, a month before her death, she summed up her life object in these words:

> Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy

last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

To these objects as set out by herself, she gave her life, body, heart and soul, offering up hope, money, reputation, life itself, in order that that Nucleus of Universal Brotherhood might be formed, for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which she had in view.

What was her object?

Now that we know it, may we not, ought we not, soberly and solemnly to ask ourselves, Is this our object?

We have received at her hands priceless treasure. Into our hands is committed a priceless trust. And great as is the treasure and the trust, so great is also the responsibility.

We have accepted her objects. We have accepted her gift. We call ourselves her disciples. We speak in her name.

Does not the parable of the Sower and the parable of the Talents apply to each and all of us who call ourselves *Theosophists?*

THE PLAY OF FORCES

THERE is more—far more—in the "seven principles" of Theosophical teachings than we are presently aware of, or even if aware, than we can presently apply. The three higher principles—Atma-Buddhi-Manas—correspond to the three fundamental propositions of the *Secret Doctrine.*

Atma-Buddhi-Manas are *one and inseparable,* just as the fundamental propositions are. As cosmic principles they underlie, pervade, produce, alter, and dissipate all forms and conditions. The production, preservation and change are the three aspects of one and the same thing—*Karma.* Atma-Buddhi-Manas are the three aspects of one and the same eternal, indestructible, unchanging SELF, whether the Self that is unmanifested or the Self that is manifested: whether the Self *of* all or the Self *in* each.

What does it mean to say that the three eternal principles in Man "correspond" with the three fundamental propositions of the *Secret Doctrine?* It means that they *are* those very propositions. As given in the *Secret Doctrine* they are universal: as existent in man they are the particular. The universal and the particular are

not discrete—disassociated—principles: they are *one and the same.*

The three "lower principles"—Kama-Prana-Astral—are also one and inseparable, but they are mortal, perishable, transitory aspects of the eternal SELF, as opposed to the immortal, imperishable, unchanging Atma-Buddhi-Manas. But whether perceived as the eternal principles or the mutable aspects, they are, one and all, but *aspects* of the ONE Self which is all, and in all, and is the person meditating.

Thus we have the forever concealed, unmanifested SELF, knowable and thinkable only in terms of Wisdom: Atma-Buddhi-Manas; and the very same Self that we think of and speculate about in terms of Kama-Prana-Astral: the flickering light of Ignorance.

For all the Wisdom there is is in the Self: all the Ignorance there is is likewise in the Self. We are the Self of ignorance and we are the Self of wisdom. And as Self is infinite there is forever a gain in Wisdom and forever a decrease in Ignorance. But as it is one Self which both enjoys all the wisdom there is and suffers from all the ignorance there is, it follows that Wisdom and ignorance are forever conjoined and inseparable everywhere in every manifested thing. "Purusha and Prakriti"—Wisdom and Ignorance—*are* "co-existent and co-eternal" in each one of us. The "three qualities" of *Bhagavad-Gita* are the three "lower principles" of theosophical philosophy, and when "invested with Prakriti" (that is, acting from our ignorance instead of from our wisdom), each one of us is "experiencing the qualities which are born from Prakriti." The "meeting place" of Purusha and Prakriti—the border line of Wisdom and Ignorance—is the "mind" in Nature and in man—Lower Manas: Ignorance which is very near to Knowledge. We must "raise the Self by the Self:" how else is it to be raised? *This* is Karma—the play of forces.

REPRINTED FROM THE PATH*

The altar on which the sacrifice is offered is Man, O Gáutama: its fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

—*Chandogya-Upanishad.*

One moment in eternity is of as great consequence as another moment, for eternity changes not, neither is one part better than another part.

—*Zoroaster.*

Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

—*Svetasvatara-Upanishad.*

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*These Extracts were printed by William Q. Judge in *The Path*, April, May, June, 1887. The title used is our own. (EDITORS THEOSOPHY.)

ON THE LOOKOUT

Maximilian Harden, the well-known radical German editor, in a recent contribution to the New York *World,* discusses the ideals inculcated in German youth, the general trend and actual practice along educational lines, in an attempt to show that the German psychology which resulted in bringing on the Great War was but a natural sequence of the causes set in motion. The article, which is really a plea for leniency in behalf of the German people, details the educational procedure of one "Willie Krause," who is supposed to be a typical German boy, and undertakes to show that the mature present-day German male adult could not well be different from what he is, provided he absorbed from his youth up the spirit of the German educational machine. The article is indeed convincing. Its particular application for Americans lies in the fact that the training of "Willie Krause," while differing vastly in its outward details from that of our American youth, is in fact not so very different after all in its spirit and genius, in the essential, underlying directing causes. To many of us this may seem incredible, and to bring the facts home some quotations from Herr Harden's article may be helpful. In describing the training of "Willie Krause," he writes:

> "To be strong, to have courage, to 'get ahead,' to earn money, to achieve respect . . . those are the goals which parents, relatives, teachers set up for his life. What is told him during the hour devoted to the study of religion sounds different. There humility, simplicity, honesty are praised, the nothingness of all heroism, warlike successes and earthly goods is preached. This teaching, however, has currency only for the next world; at most for Sundays and holidays. On such days one may be a Christian after the heart of Jesus. Anyone who would be a Christian on week days, gentle, peaceful, sympathetic, not bent on gain, filled with brotherly love and ready to give the poor who begs for stockings his shoes to boot . . . such a one would never get ahead and would have to fear that he would end his life in a garret. Between his lessons in religion and his other studies there isn't the slightest connection. And the whole spirit of his school is such, as if the old Teuton gods still reigned in heaven. . . . "
>
> "Willie has from his earliest youth heard that one must be strong, self-assertive, self-confident, use one's elbows, crowd the competitor out of the way, get ahead, not let one's self be intimidated and imposed on: only actual performance, accomplishment, matters; everything else is incidental. Always and everywhere he has seen that people whose nobility of soul, whose spotlessly clean character is praised find no place, no patron; that on the other hand every one is eager to acquire people for his business or enterprise who have the reputation of unscrupulous shiftiness. Nobility of soul is, therefore, worth nothing: metaphysics are merely phraseology or furniture for the parlor, which one opens only on Sundays and holidays. . . . "

This is a vivid picture of the "German idea." Is it not likewise a presentation, not so very exaggerated, of the animating spirit and even actual practice that obtains in America today? The child of school age meets competition, and is urged to excel, from his very starting in school. The vocational idea is most often the keynote of his educational training. He finds that his parents imitate and worship the successful, without very much regard for how the successful achieve their "success"—the accumulation of possessions—and by imitation he himself takes the same mental attitude. The universal desire of the nation is to have things, enjoy things, to "get on," to harvest the abilities and industry of others, to appear prosperous—and so on. Religion is getting to be for the few, and with the

great majority of those few it is a matter of form—for Sundays only—in fact, many join the churches in order to become acquainted with other people, and thus "get their business"—just as so many men join fraternal organizations in order to extend their acquaintance, with possible customers, patients or clients. The fact is that the actual practice of everyday life is utterly and completely opposed to religious ethics and practice. The child soon sees this for himself, and is on the way to becoming as simple and frank a hypocrite as his parent, without in the least being aware of it.

If the foregoing is true, and the facts are obvious to any one who will honestly study the picture, the future of America looks very dark. It certainly will be dark indeed, unless the leaven of the few sincere Theosophists, the real Christians, the true Buddhists—the genuinely unselfish men and women of whatever creed or sect—is sufficiently active to leaven the whole lump. The responsibility of Theosophists who are fortunate enough to have children is tremendous; for it is only home training, home example—true precept actually put into practice in the family circle and family life—that can counteract the effects of the underlying spirit of the school and social life of the day. The children of presently mature Theosophists will be the nucleus of the Theosophists of the future; and it was H. P. B. herself who suggested that parents might bring into the world Buddha-like children if they would. But just now even a multitude of Christs could not save us, if they came in person among us. We have ourselves to save the civilization by putting into actual practice in daily life the teachings which the Christs of the ages have brought to and left with us. Theosophy is the name in this day for those teachings, the ancient, basic Wisdom-Religion. "Its *practical* realization alone can save the Western World from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. . . . "

It is seldom that one sees reference in our American newspapers to any other scriptural writings than those pertaining to the Christian faith. Now and then, however, some editorial writer shows that he has been catholic in his reading and study, and is bold enough to indicate that there are other sources of spiritual enlightenment than the Biblical. In the leading editorial of the issue of October 18th of the Passaic (New Jersey) *Daily News* an appreciative reference is made to the Bhagavad-Gita. The title of the editorial is "Rest for the Soul," and in it the writer urges the necessity in these unsettled and strife-broken times for "that peace which is found only in the harmony of the individual spirit with the divine." The editorial continues:

> "One way to secure it is to turn away from the disquieting reading of the day to the great repositories of human and divine wisdom found in the Scriptures. In the Psalms, in the still more ancient Bhagavad-Gita, one finds a sense of immortal security which quiets the fears and cares of the restless today."

How many people in the West would have known the Gita, or anything about it, but for the work of Theosophists—and especially of Wm. Q. Judge, whose published rendering is the best in English, and whose Notes on the Gita are so helpful and so understanding? A mere handful at most. Today it is familiar to thousands of students, and there is scarcely a person who could rightly be called "educated" who does not know, or know of, "the Song of the Lord"—first written down more than five thousand years ago, and as vital a human document today as when Krishna spoke to Arjuna in person in the ancient East.

Professor Edwin Grant Conklin of Princeton, writing in *Natural History,* the journal of the American Museum, seems to have arrived at the conclusion that man has reached the limits of his physical and intellectual evolution. As Professor Conklin is a biologist, and therefore presumably takes the position that form produces consciousness, and that man is an evolution from and out of the physical, the future of the race must present to him a dismal prospect indeed. He notes that mankind of our own day does not seem to have surpassed in intellectual and rational powers many men of the ancient Greek race, and considers it unlikely that greater geniuses than Socrates, Plato and Aristotle will ever appear. From his study and observation along biological lines he has quite logically come to the belief that, "The most that can be hoped for by the scientist is that the standards of the races as a whole may more nearly approach the best individual standards which now exist, and under a wise system of eugenics and education this improvement can be effected." Professor Conklin is undoubtedly right! That is the most that can be hoped for, if the basis taken by the followers of materialistic science is indeed the true basis of life! He writes:

> "* * * there is no present reason for supposing that in the future man will be more highly organized physically or will be endowed with greater intellectual capacity than have been many individual men of the past or present, though in both body and mind he will probably become better adjusted to conditions of life. It is conceivable that further evolution of the brain of man may occur * * * but there is a limit to increasing specialization beyond which it is not practical to go * * * the facts that since the beginnings of human records there does not appear to have been any appreciable growth of the brain in size or complexity, and that since the ancient Greeks there has been no appreciable increase in the intellectual capacity of man, plainly indicate that the possible limits of evolution in this direction have been reached."

Perhaps it is quite true that "the possible limits of evolution *in this direction* have been reached." But Theosophy teaches—and demonstrates—that evolution proceeds along *three* lines, not merely two; that there is an evolution spiritual, as well as evolution physical and evolution intellectual. And if Professor Conklin would but examine the scientific philosophy of those very geniuses whom he instances—Plato, Socrates and Aristotle—with a desire to understand and to learn, he would discover the clear, self-evident concepts that would lead him out of the darkness of materialism and in very truth illumine all that he has, with patience and honest scientific effort, learned in his chosen field of investigation. The biologist who will pursue his study in the light that an understanding of Theosophy, the ancient Wisdom-Religion of Plato, will assuredly furnish him, will arrive at results that will fairly overwhelm his fellow-biologists, and give an entirely new trend to scientific inquiry in that direction. We commend H. P. Blavatsky's *Secret Doctrine* to Professor Conklin's attention: it will be the textbook of science before the century has passed.

In its November issue, *The New Age,* official organ of the Supreme Council 33rd A. & A. Scottish Rite of Freemasonry, prints an excellent editorial article upon Karma and Reincarnation, under the title, "A Torch Passed in the Night." In the course of the article, the writer refers to and quotes from E. D. Walker's *Reincarnation, a Study of Forgotten Truth,* one of the earliest Theosophical books published in America. It has run through edition after edition, and is still purchasable by, and recommended to, present-day students. The writer also refers to and quotes from the *Bhagavad-Gita,* though not from the Wm. Q. Judge rendering, thus losing much of the beauty, power and mantramic quality of that wonderful passage in the second chapter, "As the Lord of this mortal body experienceth therein infancy, youth and old age, so in future incarnations will it meet

the same." Compare the foregoing with the rendering quoted in the editorial: "As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood, and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part." Other passages quoted bring home even more forcibly how fully the Judge *Gita* conveys the very spirit and genius of Krishna's thought—and how mechanical and without distinction and soul-quality are some of the other *Gita* renderings. Even the most mechanical translation of the *Bhagavad-Gita,* however, has something of the power of the original —an innate authority, an undying and irrefutable ring of truth.

Another interesting editorial article in the same issue, entitled "The Cosmic Consciousness," discusses the meaning of Nirvana, to the Buddhists, pointing out that this state may not perhaps mean *annihilation,* or nothingness, as is thought by so many students of Buddhism, but "the expansion of the soul to comprehend all things." This is, in fact, a somewhat free rendering of the meaning of the term to esoteric Buddhists. It should be understood, however, that for the individual, Nirvana is a *state;* and that for each of us any state that begins in time, ends in time. As H. P. Blavatsky stated in the *Secret Doctrine,* though the Soul, or individual, may enter Nirvana, and in that state lose sense of *individual* consciousness the being re-emerges in his integrity—to continue his evolutionary course on the basis attained by his self-devised and self-induced exertions, reaping on every plane of being what he there has sown.

We wish every sincere Christian, and every sincere religionist of whatever faith, could read and ponder upon the article, "Masonry and Christianity," also appearing in *The New Age* for November. Using the word "Masonry," and Masonic terminology, it is a well-written, convincing, broadly conceived Theosophical article, pointing to the common origin of all religions and systems of initiation. Says the writer, who signs himself "de C., 32":

> " . . . This great fact will be forced upon every Masonic student and thinker, that all religions of the world have been derived from one primal source, the Great Wisdom Religion, the secret doctrine of the initiates of old.
>
> "Many names have been given at different periods of the world's history to this body of occult knowledge, the key to which was kept a profound secret by its custodians. . . . Sages, philosophers, adepts and mystics in all ages have drawn upon this secret doctrine for their knowledge and inspiration, and, as plainly as they dared, have hinted at its more recondite secrets and transcendental knowledge. . . .
>
> " . . . From this source it can be fully proven that a transcendental knowledge of man's nature has always existed in the world—so far, at all events, as we have any historical records—and that all the great religions and philosophies are but the echoes and reflections of these occult doctrines, overlaid and perverted in many instances by ages of superstition and ignorance."

The Japanese Commission to the United States, sent to study the influence of Christianity on the lives of the American people, reported upon its return to Japan that, "while education, commerce and industry have developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people." Such is the statement by Bishop Tucker, of Kioto, as appearing in the Detroit *Free Press.* That newspaper remarks:

> "This is a judgment by a presumably honest and thoughtful body of outside observers. And it would be a courageous man who would undertake to prove that the Japanese investigators were profoundly in error in their conclusions."

Indeed, he would be courageous, not to say *quixotic.* The Buddhists are the most numerous sect in Japan, and comparative statistics of crime, for instance, between countries where Buddhism prevails and those called Christian would prove illuminating to the uninformed. The Christian religion has for centuries upheld the idea of *force,* and for centuries the sword has followed Christianity wherever it has been introduced. The hypocrisy of this procedure, in the light of the teachings of Jesus, and the "lip-Christianity" of the churches, has resulted in making the greater number of Americans at least unreligious, if not irreligious. It has been said that a man's religion is not what he says, but what he really thinks and does. If this is true, the present chaotic condition of society in the United States can be explained. "Commerce and industry *are* developed to a wonderful degree," but the very fighting qualities that have developed them will in their turn destroy their own works, since the whole effort has been directed to material betterments, and not to the fiery and inward battle of the soul.

The London *Times* recently printed an interesting communication from Dr. Armstrong-Jones, a London physician, on insanity, in which he points out the importance of realizing that insanity is just as much a disease as are typhoid and influenza. One statement made will especially interest students of Theosophy. The Doctor writes:

> " . . . Without affecting to give a scientific definition of insanity, we know that the human body is a mass of matter of various kinds, kept alive and moving by different internal secretions having a bio-chemical nature, yet these organs are co-ordinated and disposed in a marvelous manner by the mind, which again is a mystery of which we have not even the key, and certainly not the solution. There may be reasons for believing the mind, soul, or spirit denotes something that may or will exist independently of the body as we now know and see it, and though this belief gives life its whole dignity and interest, yet the operations of the mind are only known through bodily functions. . . . "

From the standpoint of modern science, and modern psychology as well, the foregoing is a statement at once straightforward, honest, and exceptionally frank. To scientists and present-day psychologists the mind is indeed "a mystery of which we have not even the key, and certainly not the solution." And equally true it is for them that, "the operations of the mind are only known through bodily functions." They devote themselves to the study and consideration of *effects,* rather than causes, and thus reason from effect to effect, instead of from *cause* to effect. Yet Theosophy, a study of Consciousness operating through instruments—including an exact classification and scientific understanding of these instruments and their operation as applied to man—has been available to the investigator for more than forty years; and equally true is it that an actual scientific *knowledge* of the mind, soul or spirit, as existing independently of the body, is available to any student who will pursue that path of study and application which Theosophy points out. Theosophy teaches that man is none of his instruments, nor all of them put together, but He who has developed them for his own use in contacting and gaining experience from the different planes of nature. Man, the Ego, is never "insane." He may have defective instruments, or faulty connections with one or more of his instruments—due to improper use of them in this or some other earth-life—and then we call him insane. If those sincere and conscientious physicians who are trying to relieve the insane, would but study and treat their patients with the understanding a knowledge of Theosophy would bring them, much help could be given, and needless suffering avoided. Present methods of treatment could often themselves well be called a species of "insanity."